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PRRC emerging trends

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73% Of 'Opinion Leaders' State Belief In Evolution

PRINCETON, N.J. – A recent national survey of 1348 "opinion leaders," representing the sciences, business, the arts, and many other fields, shows 73% saying they agree more with evolution as an explanation of the origin of life and 13% saying they prefer "creationism" as an explanation.

While those who believe in evolution outnumber those who believe in creationism by nearly a 6-to-1 margin, most evolutionists surveyed say they believe in either a personal God or some sort of spirit or life force.

Four in 10 (40%) of these leading citizens say they believe in a personal God (that is, a God who observes one's actions and judges people), while 34% believe in "some sort of spirit or life force." Another 6% fall into the category of agnostics and indicate that they "don't really know what to think," while 14% can be considered atheists, indicating they "really don't think there is any sort of spirit, God, or life force."

Evolution theorists believe the earth is billions of years old and that life forms developed gradually over millions of years. To support their views, they cite evidence gathered during the last two centuries from geology, paleontology, molecular biology, and other scientific disciplines.

Those believing in creationism, on the other hand, generally hold that the earth and most life forms came into existence suddenly at some time within the last 10,000 years, resulting from an act of God.

Following is the question asked of the opinion leaders, selected at random from the latest edition of Marquis's WHO'S WHO IN AMERICA:

As you know, there has been a renewed debate between those who believe in the theory of evolution and those who believe in the theory of creationism. Do you agree more with the theory of evolution or more with the theory of creationism?

Here are the national findings:

EVOLUTION VS. CREATIONISM

Evolution	73%
Creationism	13
Undecided/both	14
	100%

PUBLIC IS EVENLY DIVIDED IN DEBATE

Whereas the nation's opinion leaders lean heavily in favor of evolution over creationism, the general public is evenly divided as the issue relates to the origin and development of man.

In a recent Gallup survey 44% say they believe that God created man in his present form within the last 10,000 years, while 9% believe in the theory of evolution with God not involved, and 38% believe that man evolved from less advanced forms of life in an evolutionary process guided by God.

Earlier this year, a Federal judge ruled that an Arkansas law requiring schools to balance their teaching of evolution and creationism violates constitutional guarantees of separation between church and state.

U.S. District Judge William Overton held that what Arkansas called "creation science" met none of the essential characteristics of science. Instead, he wrote, it was an effort "to introduce the biblical version of creation into the public schools of the state."

Survey respondents were handed a card with three statements and asked this question:

Which of the statements on this card comes closest to describing your views about the origin and development of man?

Here are the national findings:

VIEWS OF PUBLIC ON ORIGIN OF MAN

God created man pretty much in his present form at one time within the last 10,000 years	44%
Man has developed over millions of years from less advanced forms of life. God had no part in this process	9
Man has developed over millions of years from less advanced forms of life, but God guided this process, including man's creation	38
Other, don't know	9
	100%

Among the opinion leaders who believe in evolution is a 46-year-old educator from Massachusetts:

"Evolutionary theory is grounded in observation and its details are subject to public resolution. Creationism is a matter of faith and is, therefore, private and not subject to observationally grounded criticism."

A 41-year-old educator from Vermont had this to say:

"Creationism is based on myth and dogma. There's at least some intellectual foundation for evolution."

Another opinion leader who believes in evolution is a 53-year-old publisher from New York City who said:

"The scientific data are just too overwhelming; the creationism explanation of a God who created rocks with fossils in them is a less-than-satisfying argument."

A 54-year-old physician had this to say:

"I am a scientist. I can evaluate the evidence and can come to only one conclusion: the mechanism is still uncertain but the fact of evolution is obvious."

Said a professor of economics from Illinois:

"The evidence of evolution is stronger than the evidence for creationism. The only evidence for the latter is the speed with which evolution took place."

COMMENTS OF 'CREATIONISTS'

Among those who espouse creationism is a 67-year-old marketing expert:

"Evolution doesn't make much sense to me – everything tends to degrade rather than upgrade."

A business executive from Colorado had this to say:

"I believe in creationism – first of all, from early personal instruction coupled with continual concern with the issue and examination of the proponents of each view."

A 56-year-old accountant from Florida said, simply:

"We did not evolve from apes!"

MANY SEE HAND OF GOD IN EVOLUTION

Many survey respondents express a belief in evolution but see the hand of God in the evolutionary process. Said a 52-year-old college professor from Minnesota:

"Scientific evidence supports the evolution theory. I also believe that God, the Creator, did create from the evolved species of man a supernatural being, which has body and soul and is destined for eternal life."

"I believe in evolution because of my scientific training," said a 57-year-old technical researcher from New Jersey, "but I also believe that God's creative work took place through evolution."

A 58-year-old history professor from California noted:

"Evolution as a scientific theory appears to have wide acceptance and it does not threaten the original poetic Genesis explanation."

An 82-year-old retired lawyer from Minnesota said:

"Without doubt, there is evolution of species. But underlying all observation is the great fact that we are all part of an infinite creation. Without the supreme creative force we call God, there would be chaos."

UPCOMING SURVEYS WILL EXPLORE UNCHARTED AREAS IN RELIGION

Among the new studies being undertaken by the Gallup Organization and the Princeton Religion Research Center are the following:

- *The Role of Jesus Christ in the Lives of Americans Today*: What is our understanding of Jesus Christ and our commitment and relationship to Him? The survey is being conducted for the Robert F. Schuller Ministries.
- *The Impact of the 'Electronic Church' on the Beliefs, Attitudes and Lifestyles of the American People*. To be undertaken by the University of Pennsylvania Annenberg School of Communications and the Gallup Organization, this project is believed to be the first of its kind. It was initiated by the National Council of Churches, the U.S. Catholic Conference and National Religious Broadcasters to define and understand the effect of the nationally syndicated religious broadcasts known as the "electronic church."
- *Faith Development in the Adult Life Cycle.* This project seeks to identify and better understand relationships between the changing dynamics of life through adulthood and an individual's understanding of his or her faith. The survey is part of a larger study undertaken for Faith Development in the Adult Life Cycle (a research project of The Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minnesota). Dr. Kenneth Stokes is the Director/Administrator of Faith Development in the Adult Life Cycle.

Study Probes Views Of Episcopalians

(Condensed from an article which appeared in THE LIVING CHURCH, Sept. 26, 1982, WE LOOK TO THE FUTURE, by George Gallup Jr. The article is based on a survey conducted for the PRAYER BOOK SOCIETY.)

While there are certain positive signs of growth in the Episcopal Church, it is also important to note that the proportion of adults in the U.S. who give their preference as Episcopal has declined from 3% prior to the mid-1970s to 2% in more recent surveys. It is important to note that this figure does not refer to members, as the Rev. John A. Schultz correctly notes in the July 18 issue of THE LIVING CHURCH. Gallup surveys over the years have monitored religious *preference,* not membership.

Yet these so-called "periphery Episcopalians" must not be written off. In fact, a study we conducted for 30 denominations and religious groups, called the *Unchurched American,* found that of the 41% of the adult U.S. population who can be classified as "unchurched" (persons who are both non-members and non-regular churchgoers), the majority are "believers." They once belonged to a church. Half of this group say that they could see a situation where they could become "fairly active" members of a church and would be open to an invitation to do so.

Further evidence of a drift away from the Episcopal Church in recent years is seen in the fact that twice as many among the laity say they are *less* active rather than *more* active today than they used to be. The seriousness of this drift is underscored by the fact that both clergy and laity name "lack of growth" and "declining membership" as among the most important issues facing the Episcopal Church today.

At the same time, however, the surveys for the Prayer Book Society offer, in my estimation, a solid basis for encouragement about the future of the church. But before dealing with specific survey findings, which would appear to give cause for optimism, I would like to explore, briefly, reasons for the apparent drift away from the church in recent years.

The decline in membership in mainline churches has been attributed to many factors, including societal, lifestyle, and demographic factors. Internal changes within denominations may also, of course, be a factor in this decline.

To what extent has the Prayer Book issue been a factor in the drift away from the Episcopal Church? Given the wide range of possible factors, it would be difficult to conclude that the change in Prayer Books is one of the *prime factors.* Yet its importance as a factor is apparent when we examine reasons Episcopalians give for becoming less active than they used to be.

Of those persons in the survey who say they have become less active (55% of the total sample), nearly one-third say the change in Prayer Books was either a "very important" or "fairly important" factor in their becoming less active. At the same time, however, a total of 68% of the overall group said it was "not a factor at all."

Follow-up interviewing in Arlington, Va., conducted for the PBS, suggests that there are three basic dimensions to negative feeling about the change in Prayer Books: (1) a keen sense of loss of what is regarded as the beauty, structure, theological integrity, and spiritual power of the 1928 book; (2) a feeling that the decision made in Denver was arbitrary and insensitive to the spiritual needs of those who prefer the older book; and (3) the feeling that the change in Prayer Books is another example of change for change's sake, in a society which appears to be in a hurry to discard all vestiges of the past.

Now, in terms of a key focus of the survey – where do the Episcopal clergy and laity stand on the Prayer Book question? A clear majority, or 57% of persons who classify themselves as Episcopalians, still favor the older version, while 30% prefer the new book; another 6% are divided in their preference, while 7% do not express an opinion. The current figures represent little change in preference from the earlier (1979) survey conducted for the PBS.

The views of the clergy, today and in 1979, are in sharp contrast to those of the laity. In the current survey, 72% of clergy prefer the new book, while 17% favor the 1928 book, 9% like both equally, and 2% do not express an opinion. The latest findings indicate a slight lessening of support among the clergy for the newer book. In 1979, 80% of the clergy stated a preference for the proposed book, 14% for the 1928 book, and 6% voted for both.

In the case of both clergy and laity, and in both the 1979 and 1982 surveys, those who prefer the 1928 version feel more strongly about that choice than those who prefer the 1979 book.

The Episcopal laity in the current surveys are overwhelmingly of the view that their fellow Episcopalians who prefer the other Prayer Book should be allowed to use it – 88% of those who prefer the 1928 book feel this way, while 72% of those who prefer the newer book hold these views.

While the laity lean heavily in favor of allowing freedom of choice with regard to which Prayer Book is used, the clergy are divided, with 49% expressing support for such a course of action, and 47% opposed.

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Of those clergy who prefer the 1928 book, 81% are in favor of freedom of choice, compared to 42% of clergy who prefer the 1979 book.

Findings Speak for Themselves

The findings, I believe, speak for themselves. A majority of Episcopal laity (as well as a significant proportion of the clergy) remain unhappy about the change in Prayer Books. And even among active members (defined as persons who categorize themselves as members and are also actively engaged in church-related activities), fully half regret the change.

It is not my job, as a survey researcher, to promote the cause of proponents on either side in the Prayer Book controversy. Yet there is no gainsaying the fact that many rank-and-file Episcopalians remain disgruntled about the change in Prayer Books, and such a mood, I fear, could undermine the efforts of the Episcopal Church in the years ahead to strengthen its membership.

It clearly behooves the Episcopal clergy to increase their efforts to reach out to those church members who are deeply concerned about changes in the church (including the change in Prayer Books) and to discuss the factors that led to these changes.

Mindful of the depth of feelings regarding the changes, I nevertheless feel strongly that the first step toward resolving the differences between persons on both sides of the key issues is a lowering of voices. Clearly this is a time not for confrontation, but for communication.

Both the clergy and laity surveys reveal the overall tug between those who feel there have been too many changes in the church and those who feel there have not been enough. Others welcome what they regard as a healthy tension between diverse viewpoints, noting that unity in diversity has been the genius of the Episcopal Church.

Not only is there a sharp divergence of opinion within the clergy, as indicated by survey results, but an ideological gap exists between the clergy and the laity. Both groups, for example, agree that social renewal starts with spiritual renewal, but the clergy are more inclined toward social activism than are their parishioners. In addition, the clergy are generally happier than the laity with shifts in church policy in recent years, such as the ordination of women.

Given the decline in recent years in the proportion of adults who give their religious preference as Episcopal, the trend toward one's becoming less active in his or her parish, the sharp disagreement on issues among the clergy and among the laity, and the ideological differences between the two groups, is there a basis for optimism about the future?

I believe there *is* such a basis, and for these reasons:

(1) Although both the clergy and laity consider the leadership of the Episcopal Church to be to the "left" or liberal side of where they place themselves, they hold generally positive views about those in roles of leadership.

(2) In many respects, laity and clergy appear to be on the same wavelength. For example, most among the laity feel that their clergy reflect their views to at least some extent. In addition, it is worth noting that Episcopalians tend to hold their clergypersons in higher esteem than do persons of other denominations. Turning to the views of the clergy, nine in 10 think their views reflect those of church members to at least some extent.

At the same time, however, it is important to note that fully half of the clergy feel that clergy and members are *not* in general agreement on most issues related to internal matters of the Episcopal Church.

(3) A majority of 54% of the laity surveyed say they would expect their feelings about the Episcopal Church to become more positive if the church continues on its present course. Highly significant in terms of the future, younger persons (18-34) among the laity feel more positive about their church than do older Episcopalians.

60% OF PUBLIC GAVE MONEY TO RELIGIOUS GROUPS IN 12-MONTH PERIOD TESTED

As many as six in 10 U.S. adults gave money to religious organizations during a 12-month test period.

This audit of the donation of time and money of Americans, based on a survey conducted earlier this year for the Robert F. Schuller Ministries, also shows that one-third of adults had donated time to helping the poor, disadvantaged or needy people in the previous 12 months.

Survey respondents were handed a card with six statements and asked this question:

On this card read off the letters of the things you have done in the past 12 months.

Here are the national findings:

DONATION OF MONEY AND TIME

	%
Donated money to a charitable cause	67
Gave money to a religious organization	60
Donated time to helping poor, disadvantaged or needy people	34
Donated time to religious work	28
Wrote a letter to a political official or signed a political petition	20
Sent contribution to one of the television ministries	8
None, don't know	14

Life After Death: What Americans Believe Now

(Reprint of article by Kenneth L. Woodward in McCALL's, June 1982.)

Mankind has always balanced the inevitability of death with belief in some kind of afterlife. And through Christianity, in particular, that belief has traditionally sustained the lives of most Americans.

According to a new study by the Gallup Organization, which it describes as "the most comprehensive survey on beliefs about ... the afterlife that has ever been undertaken," two thirds of Americans believe in life after death.

The study – the basis of a book called *Adventures in Immortality*, by George Gallup Jr., with William Proctor, published in June by McGraw-Hill – challenges some common assumptions. For instance, education does not weaken or destroy belief in an afterlife. On the contrary, Gallup found that college-educated Americans are more likely to hold such a belief than those with a high school education or less. What's more, the survey indicates that age is not a factor, either. Eighteen-year-olds are just as likely to believe in life after death as people over 50.

When asked to choose among 24 descriptions of life after death, two out of three respondents picked "It will be peaceful." Half (54%) supposed that they would be in the presence of God and that there would be love between people, and 42% looked forward to being with friends, relatives and spouses. Only 12% expected to have contact with people still on earth. (Five percent actually felt that the afterlife would be "boring.") In short, a clear majority of Americans are looking forward to a long celestial rest, which may say as much about the stress of being mortal these days as it does about images of the hereafter.

As might be expected, rather more people believe in heaven (71%) than in hell (53%). Perhaps because of the hellfire sermons they hear, rural and Southern Protestants are much more likely than urban dwellers and Catholics to profess belief in eternal damnation. Overall, 61% of Protestants and only 48% of Catholics expressed a belief in hell. The poor were more convinced of both heaven and hell than the affluent.

But hell, it turns out, is essentially for other people. Of those who believe in heaven, only 2% of women and 7% of men felt their chances of arriving there were poor. More Protestants (24%) than Catholics (14%) rated their chances for heaven excellent. On the whole, nearly two thirds of all respondents rated their chances at least "good," regardless of education, age, region or income.

The survey also examines beliefs that are not common to Christianity. The Gallup Poll found, for example, that nearly one American in four – including 21% of Protestants and 25% of Catholics – believes in reincarnation, a doctrine characteristic of Hinduism and Buddhism. Nearly as many think that contact with the dead is possible.

Will science "prove" someday that there is life after death? Despite a recent spate of books and popular articles affirming that possibility, only 20% of Americans think it will eventually be proved.

In general, Gallup found that women, by margins of five to ten percentage points, were more likely than men to be believers – in heaven, hell and the afterlife, as well as in their chances for eternal happiness. One exception to this was the question of whether human life exists on other planets: Half of the men believe it does; only 43% of the women do.

The survey does provide some evidence suggesting that certain ideas about life and death function as alternatives to conventional religious beliefs. Specifically, Gallup found that the less religious respondents – that is, those who are not members of a church, do not attend services regularly or do not claim to have had a "religious" experience – are more likely than others to believe that contact with the dead is possible, that there is life on other planets, that reincarnation exists and that science will eventually establish that life does indeed continue after death.

In an intriguing supplement to his major survey, Gallup compares the attitudes of "leaders in medicine" and of "leading scientists" to those of the general public. Only 32% of the physicians believe in life after death, 24% in heaven, 15% in hell.

The scientists were even less credulous. A bare 16% professed belief in life after death, 8% in heaven and half that many in hell. Yet 35% believe that there is human life somewhere in the starry spaces. Perhaps, like astronomer Carl Sagan, that's where they put their hopes for the future of mankind.

(End of article)

'NEAR DEATH' EXPERIENCES ALSO EXPLORED IN BOOK

ADVENTURES IN IMMORTALITY also reports on the first full-scale study of "near death" and "temporary death" experiences. The book catalogs and analyzes a broad range of first-person accounts of what happens as one approaches the threshold of death.

Among the findings of the study:

- Two million Americans have experienced an out-of-body sensation in connection with a near-death experience.
- 1.2 million adults perceived the presence of bright light.
- 2.6 million persons felt the sensation of being transported to another world.
- 2.7 million experienced a highly compressed re-examination of their lives.

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The book also examines in detail views on the afterlife. Here are some key findings on belief in life after death:

LIFE AFTER DEATH

The question: *Do you believe in life after death, or not?*

	Yes %	No %	No Opinion %
NATIONAL	67	27	6
Men	61	30	9
Women	72	24	4
Whites	69	25	6
Nonwhites	54	38	8
College education	69	25	6
High school	67	27	6
Grade school	62	30	8
East	56	34	10
Midwest	73	21	6
South	75	22	3
West	61	32	7
18-29 years	68	26	6
18-24 years	67	26	7
25-29 years	69	25	6
30-49 years	67	27	6
50 & older	67	26	7
$25,000 & over	66	29	5
$20,000–$24,999 ...	70	22	8
$15,000–$19,999 ...	67	26	7
$10,000–$14,999 ...	72	24	4
$5,000–$9,999	62	29	9
Under $5,000	61	30	9

NEARLY HALF OF OLDER TEENS HAVE HAD 'CRISIS OF FAITH'

Nearly half (44%) of older teenagers, 16-18 years-old, interviewed in a recent Gallup Youth Survey, say they have had a "crisis of faith" – that is, a time in their lives when they had serious doubts about their religious beliefs.

While most (eight in 10) of those who say they have had such a period of deep questioning indicate that this has come about during their teenage years, as many as one-fifth say it occurred during their pre-teen years.

Having such a crisis of faith does not appear to cause alienation from organized religion, with teens who have had such an experience as likely as their counterparts to attend church or synagogue regularly, and as likely to say religion is "very important" in their lives.

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Belief In Biblical Inerrancy Has Declined Sharply Since 1963

PRINCETON, N.J. – Eight in 10 Americans believe in the divine origins of the Bible, with this large majority about evenly divided between those who believe that the Bible is the literal Word of God (37%), and the slightly larger percentage (42%) who feel that the Bible is the *inspired* Word of God.

Only about one American in 10 believes that the Bible is significant only from an historical standpoint, i.e., as a book of fables, legends, history and moral precepts recorded by men. An additional one in 10 Americans say they do not know the origins of the Bible or have no opinion about it.

Here is the trend in the public's attitude since this question was first asked 20 years ago, showing a sharp decline between 1963 and 1978 in the proportion of Biblical "literalists":

	1963 %	1978 %	1982 %
Bible is actual Word of God to be taken literally, word for word	65	38	37
Bible is inspired Word of God – not everything should be taken word for word	18	45	42
Bible is ancient book of fables, legends, history and moral precepts, recorded by men	11	13	11
None, can't say	6	4	10
	100	100	100

That the Bible represents the literal Word of God remains the majority belief in most so-called downscale population groups, however, including: persons with a grade-school education (56%), persons with less than $5,000 annual income (55%), and non-whites (52%).

Biblical literalism approaches a majority, i.e., a plurality position, in the following groups: rural residents, Protestants as a group, persons 65 years and older, and Southerners.

	Literal %	Inspired word %	Fables %
NATIONAL	37	42	11
Grade school	56	31	2
Under $5,000 per annum	55	27	9
Non-whites	52	24	7
Rural	48	39	7
65 years of age and older	47	41	5
Protestants	47	41	6
Southerners	46	36	7

Among Catholics and the following "upscale" groups, the view of the Bible's origin is almost the exact reverse. The majority position is that the Bible is the inspired Word of God. Only about one in four believes the Bible is the *literal* Word of God – virtually matched by the proportion who say that the Bible is just a book of fables.

	Inspired word %	Literal %	Fables %
NATIONAL	37	42	11
Catholics	55	26	9

$25,000 and over per annum	52	24	19
Professional and business	52	22	20
College	50	21	22

Analysis of the survey data by respondents' level of religiosity reveals that the literal interpretation of the Bible is the strong majority belief, as high as 75%, among the spirtually committed, 63% among the religious far right, and 57% among those persons who attend church more than once a week.

Among those groups with a very *low* level of religiosity, the plurality position – although it never reaches a majority – is that the Bible is only an ancient book of fables.

	Literal %	Inspired word %	Fables %
HIGH RELIGIOSITY			
Very high spiritual commitment	75	22	1
Listen to religious radio	60	34	2
Far right religious philosophy	63	31	3
Very high Christian life	56	34	4
Watch religious TV .	56	36	3
Religion very important in life	53	38	4
Attend church more than weekly	57	37	2
LOW RELIGIOSITY			
Very low spiritual commitment	8	29	45
Far left religious philosophy	18	34	42
Religion not important in life	12	31	40
No religious preference	15	22	39

One Person In Seven Reads Bible At Least Daily

A total of 15% of Americans reads the Bible at least daily. Roughly the same percentages read the Bible weekly (18%) and monthly (12%). At the other extreme, about one person in four (24%) never reads the Bible.

Bible readership varies a good deal, however, depending on a person's socioeconomic and demographic background. For example, among older citizens, particularly the widowed, as many as one in three reads the Bible daily (34%). Similarly 27% of persons over 65 claim to read the Bible at least daily.

High daily readership is also recorded in the South (23%), among non-whites (23%), and females (21%).

In contrast, only about one in 10 in the following groups reads the Bible daily: younger persons (18-24), males, Easterners, the college-educated and those living in the nation's largest cities.

Analysis of Bible reading based on one's religious orientation reveals extremely high daily readership among the following groups: the religiously involved (63%), the spiritually committed (58%), those attending church on more than a weekly basis (48%), evangelicals (48%), and the following religiously conservative groups: those describing their religious philosophy as "far right" (38%) and those claiming to be leading a very high Christian life (33%).

Bible reading among the Catholic population is about one-third the percentage for Protestants. Only 7% of Catholics state they read the Bible at least daily compared to 21% for Protestants.

Among Protestants belonging to evangelical denominations, as many as three in 10 reads the Bible daily as compared to only 17% for mainline Protestant denominations – about the same as the overall national figure.

Third Of Church Members Believe Gays Are Not 'Good Christians'

As many as one-third (36%) of church members in the U.S. hold the opinion that homosexuals cannot be good Christians or Jews, an opinion shared by far fewer (22%) non-members.

In addition, a total of 57% of church members, compared to 40% of non-members, feel that homosexuality should not be considered an acceptable alternative lifestyle.

On the issue of whether homosexual relations between consenting adults should be considered legal, 40% of church members reply in the affirmative, while 55% of non-members do so.

ARE HOMOSEXUALS MORE UNHAPPY THAN OTHERS?

Church members (who represent about 70% of the adult population) are somewhat more likely than non-members to say homosexuals lead unhappy lives, have problems with alcohol and other drugs, and are involved in crime.

Members and non-members are equally likely to hold the opinion that homosexuality is something a person is born with, with 17% of both groups expressing this view.

HIRE HOMOSEXUALS FOR THE CLERGY?

Should homosexuals be hired for the clergy? One-third of church members say yes, compared to 50% of non-members.

Here are the questions and results, in tabular form, with comparisons, where available, from a 1977 Gallup survey:

In your opinion can a homosexual be a good Christian or a good Jew, or not?

GOOD CHRISTIAN/JEW?

	Can be	Cannot be	No opinion
	%	%	%
Members (1982)	51	36	13
(1977)	51	35	14
Non-members (1982)	59	22	19
(1977)	58	27	15

Do you feel that homosexuality should be considered an acceptable alternative lifestyle, or not?

ACCEPTABLE LIFESTYLE?

	Members	Non-members
	%	%
Yes	29	43
No	57	40
No opinion	14	17

Do you think homosexual relations between consenting adults should or should not be legal?

LEGALITY OF GAY RELATIONS?

	Members	Non-members
	%	%
Should	40	55
Should not	45	27
No opinion	15	18

Just your opinion, is homosexuality something a person is born with, or is homosexuality due to other factors such as upbringing or environment?

HEREDITY VERSUS ENVIRONMENT?

	Members	Non-members
	%	%
Born with	17	17
Environment	53	49
Both/Neither	14	17
No opinion	16	17

Do you think homosexuals should or should not be hired for the clergy?

HIRE FOR CLERGY?

	Should	Should not	No opinion
	%	%	%
Members (1982)	33	57	10
(1977)	32	58	10
Non-members (1982)	50	39	11
(1977)	46	41	13

HOW TO REACH THE UNCHURCHED AMERICAN

Some 61 million American adults are not members of any church. Yet as many as half this number see a situation where they could become active members of a church today.

A nationwide study – the first to deal specifically with the values, interests, and backgrounds of the unchurched – points to concrete steps that can be taken to reach those who are churchless. This study was carried out by the Gallup Organization and the Princeton Religion Research Center for a coalition of 31 religious groups and denominations.

The report on this study has been reprinted due to popular demand. To order, send $15 to the Princeton Religion Research Center, Inc., P.O. Box 310, 53 Bank Street, Princeton, NJ 08540.

Catholics Favor Nuclear Disarmament Proposals

The views of the nation's rank-and-file Catholics on nuclear disarmament tend to reflect those of their church leaders.

More than 250 Catholic bishops recently convened in Washington, D.C., to debate the moral implications of U.S. nuclear defense policy. The bishops' consensus will be announced in a pastoral letter on nuclear disarmament.

In a recent national Gallup referendum, American Catholics narrowly opposed a *unilateral* freeze on the production of nuclear weapons, 53% to 47%, virtually the same as the 55% to 45% negative vote of non-Catholics.

The bishops' conference is sharply divided on nuclear policy, with a draft version of the proposed pastoral letter declaring "first use" of nuclear arms to be immoral. Further, according to the draft letter, nuclear-deterrent policy is valid only if arms reduction is vigorously pursued at the same time.

Earlier Gallup surveys recorded Catholics' opinions on other matters debated at the conference of bishops:

- Catholics overwhelmingly favor a *bilateral* agreement with the Soviet Union to discontinue building nuclear weapons, 82% to 13%, with 5% undecided.

- Eight Catholics in 10 (81%) say they would approve if President Reagan proposed to the Soviet Union that both countries *reduce* their present stock of nuclear weapons by half. Non-Catholics also approve, but by a slightly smaller (73%) majority.

- Catholics, by a very close 50% to 42% vote, endorse an agreement between the superpowers to *destroy* their present nuclear arsenals. Non-Catholics are almost evenly divided on this proposal, with 46% in favor and 44% opposed.

- Catholics and non-Catholics are equally skeptical that the Soviet Union would live up to such an agreement, with three in four in both groups saying the USSR would be "not at all likely" to conform.

- By narrow margins, Catholics and non-Catholics feel that "war is an outmoded way of settling differences between nations," with this belief held by 53% of Catholics and 49% of non-Catholics. The opposite point of view, that "wars are sometimes necessary to settle national differences," is expressed by 42% of Catholics and 43% of non-Catholics.

4 IN 10 TEENS SAY RELIGION 'VERY IMPORTANT' IN LIVES

Four in 10 teens (40%) say religion is "very important" in their lives, while 41% say it is "fairly important," 12% "not too important" and 6% "not at all important."

These findings are a virtual carbon copy of those recorded in three earlier Gallup/AP Youth Surveys, as seen in the results of the following question:

How important to you are your religious beliefs – very important, fairly important, not too important, or not at all important?

IMPORTANCE OF RELIGION IN LIVES OF TEENS

	1977	Early 1981	Late 1981	1982
	%	%	%	%
Very	42	43	42	40
Fairly	43	41	41	41
Not too	11	11	12	12
Not at all	3	4	4	6
No opinion	1	1	1	1
	100	100	100	100

'HIGHLY SPIRITUALY COMMITTED' ARE HAPPIEST PEOPLE IN U.S.

A total of 44% of the national adult population say they are "very happy," while 51% say "fairly" and 5% "not too happy."

The highest proportion of those in the "very happy" category are persons who are highly spirtually committed, with 68% offering this self-assessment.

Also high in terms of those saying they are very happy are persons who attend church more than weekly, those who feel they are living "very Christian lives," members of evangelical churches, and those who place themselves on the far right in terms of their religious beliefs.

Those in *low* religiosity categories are far less likely to say they are "very happy." For example, only 29% of those who feel they are living "a not very Christian life" indicate this high level of happiness.

Similar patterns are noted in the case of *personal satisfaction.* For example, 45% of the national sample say they are "very satisfied" with the way things are going in their life, while the figure is 63% among those with high spiritual commitment and 36% among those with low commitment.

Teens Say Churches Are Giving Adequate Answers To Problems

Large majorities of America's teenagers credit their churches with giving satisfactory answers to the moral problems and needs of the individual, the problems of family life and man's spiritual needs.

Teenagers are found to be somewhat more likely than adults to give their churches high marks in each of the three areas covered in the latest Gallup Youth Survey. And they are *far* more likely to give their churches good marks than are the nation's opinion leaders. The survey of opinion leaders is based on a random sample of persons listed in *Marquis's* WHO'S WHO IN AMERICA and represents the sciences, business, the arts, and many other fields.

Following is the question asked and the national findings:

Generally speaking, do you think your church is giving adequate answers to: (a) the moral problems and needs of the individual; (b) the problems of family life; and (c) man's spiritual needs?

IS CHURCH GIVING ADEQUATE ANSWERS TO . . .

. . . the moral problems and needs of the individual?

	Teens	Adults	Leaders
	%	%	%
Yes	64	61	36
No	26	26	48
No opinion	10	13	16
	100	100	100

. . . the problems of family life?

	Teens	Adults	Leaders
	%	%	%
Yes	68	63	24
No	22	24	53
No opinion	10	13	23
	100	100	100

. . . man's spiritual needs?

	Teens	Adults	Leaders
	%	%	%
Yes	80	73	35
No	11	14	41
No opinion	9	13	24
	100	100	100

Even teens who do not attend church, or attend irregularly, lean decidedly to the view that their churches give adequate answers to the areas covered in the survey, as seen in the following table:

IS CHURCH GIVING ADEQUATE ANSWERS TO. . .

. . .the moral problems and needs of the individual?

	Regular churchgoers	Non-regular
	%	%
Yes	80	52
No	17	33
No opinion	3	15
	100	100

. . . the problems of family life?

	Regular churchgoers	Non-regular
	%	%
Yes	82	56
No	14	29
No opinion	4	15
	100	100

. . . man's spiritual needs?

	Regular churchgoers	Non-regular
	%	%
Yes	90	71
No	6	15
No opinion	4	14
	100	100

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2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information which can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning.

Religion in America, 1982 can be ordered for $25 through the Princeton Religion Research Center.

Drinking: Problem In 33% Of Homes

As many as one American in every three says a drinking-related problem has caused trouble in his or her family, according to a recent nationwide survey conducted by the Gallup Organization, Inc., in close cooperation with the Care Unit Programs.

The survey also reveals that an overwhelming eight in 10 Americans believe alcohol abuse is a major national problem.

One of the most disturbing findings in this new study is the perception of alcohol-related family problems reported by younger people. Among 18-24-year-olds, fully 40% say that alcohol abuse has troubled their families. The figure for 25-29-year-olds is 37%; for the 30-49 group, 35%; and for ages 50 and above, it is 26%.

CAN DRINKING LEAD TO OTHER DRUGS?

When asked whether they believe heavy drinking can lead to the use of other drugs, survey respondents are evenly divided, with 47% saying "yes" and 45% perceiving no connection.

The survey also shows that a large and growing majority of Americans believe that alcoholism is a disease and should be treated as such in a hospital. The 79% holding this view is the largest figure recorded for this question since it was first posed, in 1955.

Alcoholism was officially classified as a disease in 1955 by the American Medical Association.

A majority (59%) agrees that treatment for alcoholism should be covered by medical insurance.

When respondents are asked where they would advise treatment if a member of their own family or a close friend were ill with chronic alcoholism, most choose either a hospital treatment program or a self-help group or meetings. The remainder of responses splits among half-way houses, publicly-funded treatment programs, and others.

PERCENTAGE OF DRINKERS LOWEST SINCE 1969

The percentage of Americans who drink alcoholic beverages declined from 70% in 1981 to 65% in another recent Gallup survey, and now represents the lowest level of alcohol use since 1969. The audit was started in 1939.

The decline in alcoholic beverage use is more pronounced among older Americans (50 and older), persons whose formal education ended at the grade-school level and those whose family income is less than $15,000 per year. These findings suggest that the current recession may be causing some people to curtail spending on alcoholic drinks in favor of household necessities.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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41% Of Adults In U.S. Attended Church In Typical Week Of '82

PRINCETON, N.J. – Four in 10 U.S. adults attended church or synagogue in a typical week of 1982.

The 41% recorded in the 1982 annual Gallup Poll audit matches the percentage recorded for 1981.

The rate of churchgoing in the U.S. has remained remarkably constant since 1969 after having suffered a decline from the high points of 49% recorded in 1955 and 1958. Attendance, in fact, has varied by no more than two percentage points since 1969 in these yearly audits.

To estimate the average attendance during 1982, surveys of representative samples of the adult population were made in seven selected weeks during the year. A total of 10,813 adults, 18 and older, were personally interviewed in scientifically-selected localities across the nation. This question was asked:

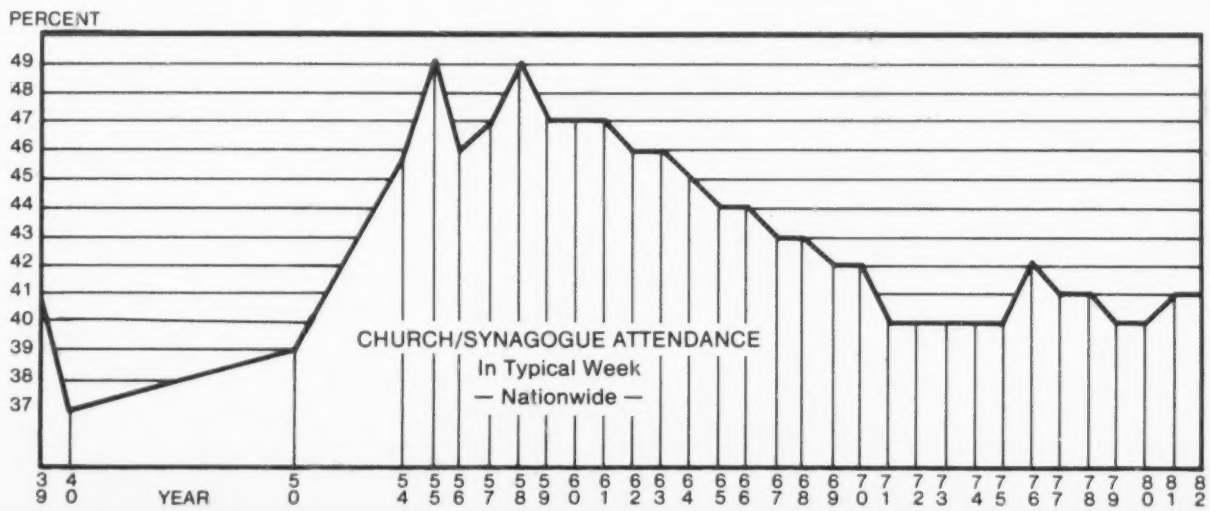
Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is the full trend since 1939. The audits from 1955 to 1982 were based on an average of the combined results of several surveys during each year. The figures prior to 1955 were based on a single annual survey. A total of 200,000 adults have been interviewed in these audits since 1950 alone.

CHURCH/SYNAGOGUE ATTENDANCE AMONG U.S. ADULTS
(% Attending in average week)

1982	41%	1966	44
1981	41	1965	44
1980	40	1964	45
1979	40	1963	46
1978	41	1962	46
1977	41	1961	47
1976	42	1960	47
1975	40	1959	47
1974	40	1958	49*
1973	40	1957	47
1972	40	1956	46
1971	40	1955	49*
1970	42	1954	46
1969	42	1950	39
1968	43	1940	37**
1967	43	1939	41

*High points
**Low point



32% Watch Religious TV Each Week

Fully one-third of Americans (32%) say they have watched religious programs on television within the last seven days, with approximately half this percentage (15%) viewing these programs for more than an hour.

From a socio-economic standpoint, most likely to have viewed religious TV broadcasts within the last seven days are: residents of the South (46%), rural areas of America (41%), older persons (those over 50 years of age), and several of the so-called downscale or less affluent population groups: blacks (43%), persons in lower income households and those with a grade school education.

In contrast, *least* likely to have watched TV broadcasts within the last week are: Easterners (22%); big city residents (21%); and up-scale groups, including the college-educated (21%), those in the professional and business class, and persons earning $25,000 per year or more (24%).

EVANGELICALS SEEN AS FREQUENT VIEWERS

Analysis of religious TV viewing by the various religious breakdowns reveals that evangelicals, both in terms of denominational preferences and stated ideology, to be among the most frequent viewers of religious TV.

In both instances, about six in 10 have watched religious broadcasts on TV within the last seven days, and half this number, about three in 10, have watched for more than one hour within the last seven days.

Similarly, the highly spiritually committed (60%) state they have watched religious TV within the last week, again with three in 10 claiming to have watched over an hour.

Other heavy viewers are those describing their religious ideology as "far right," those claiming to lead a very Christian life, those who have listened to religious *radio* within the last seven days and those who indicate that religion is a very important factor in their lives.

GROUPS WHO WATCH LEAST

Low religious TV viewership occurs in the following groups: those claiming no denomination preference (12%), the ideologically liberal, far left (12%), those saying they lead a very un-Christian life (11%), and those who are highly religiously uninvolved, the highly spiritually uncommitted (6%), and those who say religion is *not* important in their lives (9%).

Interestingly, Catholics are only about half as likely to have watched religious TV within the last week, with 21% claiming viewership, compared to 41% of Protestants.

WATCH RELIGIOUS PROGRAMS ON TV

	Within last 7 days %	More than 1 hour %
NATIONAL	32	15
HIGH RELIGIOSITY		
Evangelicals	63	32
Evangelical denominations	60	27
Very high spiritual commitment	60	30
Listen to religious radio	57	26
Attend church more than weekly	51	26
Far right religious philosophy	51	25
LOW RELIGIOSITY		
Very low spiritual commitment	6	1
Religion not important in life	9	3
No religious preference	12	3

COMING IN 1983 IN EMERGING TRENDS

Future issues of EMERGING TRENDS will shed light on these key questions:

- What are the key stumbling blocks to faith?
- Are Catholics continuing to increase in proportion to the population as a whole?
- What are the religious beliefs and needs of "opinion leaders" in American society?
- Do Americans prefer a traditional or a modern approach to religious services?
- What is the appeal of unconventional religions and cults in the U.S. today?
- Are there signs of religious renewal on the campuses of America?

These are just a few of the areas that will be covered in EMERGING TRENDS during 1983.

Survey results will be analyzed on the basis of many demographic groups, including: persons 65 and older, non-whites, young adults, persons living in the West.

International Gallup survey results will be reported from time to time to afford comparison with U.S. data.

TO KEEP ON TOP OF RELIGIOUS TRENDS IN 1983, BE SURE TO READ *EMERGING TRENDS* !

Perceptions Of Public Reflect Stability In Religious Trends

Public perceptions of the influence of religion on American life have shown little change during the 1980's. A total of 46% in the latest (December) survey say religion is losing its impact on society, while 37% feel religion is gaining in this respect. Another 10% feel that religion is neither losing nor increasing its influence, while 7% do not express an opinion.

Between 1957 and 1970, the proportion who said "losing" rose dramatically, from 14% to 75%. By 1976, however, this percentage had declined to 45%, about the level recorded in subsequent surveys.

PERCEPTIONS MATCH ATTENDANCE TREND

It is important to bear in mind that the survey figures represent public *perceptions.* At the same time, however, a comparison of trends over the last quarter century shows that the public's perceptions regarding the influence of religion closely match attendance at church or synagogue.

For example, church attendance trended downward between the late 1960's and early 1970's, when it tended to level out.

QUESTION ASKED SINCE 1957

Following is the question that has been asked in 15 surveys since 1957:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Of considerable interest is the fact that the proportion saying religion is losing its influence differs little on the basis of age, region of the nation, sex, and educational level.

PROTESTANTS, CATHOLICS DIFFER IN THEIR VIEWS

Some differences, however, are noted in the perceptions of Protestants and Catholics. The former lean 46% to 43% to the view that religion is increasing rather than losing its influence on society, while Catholics hold the opposite view by the ratio of 49% to 37%.

Regular churchgoers are somewhat less inclined than are non-churchgoers or irregular attenders to say that religion is losing its influence on American life.

Those who are church members and say religion is very important in their lives tend to be more optimistic than do their counterparts, as seen in the following table:

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Losing %	Increasing %	Same %	No opinion %
Attended church in last 7 days	40	47	9	4
Did not	47	38	9	6
Church member	44	43	9	4
Non member	47	37	10	6
Religion very important in life	42	47	7	4
Fairly	49	36	11	4
Not very	47	29	15	9

Following is the full national trend. The proportions saying "the same" or "don't know" are not included in the table.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Losing %	Increasing %
1982	46	37
1981	46	38
1980	46	35
1978	48	37
1977	45	36
1976	45	44
1975	51	39
1974	56	31
1970	75	14
1969	70	14
1968	67	18
1967	57	23
1965	45	33
1962	31	45
1957	14	69

8 In 10 Want Tougher Laws Dealing With Pornography

Tested on seven key societal issues, a total of 77% of the national sample say they favor tougher laws on pornography, while 64% favor excluding homosexuals from teaching in public schools. A majority, 53%, also take a conservative position on requiring prayers in public schools, while 56% favor a mandatory death penalty for murder.

The public tends to a liberal point of view on the ERA (a total of 59% favored the amendment in a survey taken prior to its legislative defeat) while 29% favor a ban on all abortions.

Those surveyed take a generally "middle-of-the-road" position on "increased spending for social programs," with 48% in favor and 48% opposed, as seen in the following table:

ATTITUDES ON SOCIETAL ISSUES

	Favor %	Oppose %	No opinion %
CONSERVATIVE POSITIONS			
Tougher pornography laws	77	21	2
Excluding homosexual teachers in public schools	64	33	3
Requiring prayers in public schools	53	44	3
Mandatory death penalty for murder	56	41	3
LIBERAL POSITIONS			
ERA (Equal Rights Amendment)	59	36	5
Abortion ban	29	69	2
MIDDLE OF ROAD			
Increased spending for social programs	48	48	4

Persons in high religiosity categories take far more conservative positions than do those in low religiosity categories on virtually all seven issues tested.

Interestingly, however, views on the death penalty differ little in terms of level of religiosity.

Persons in high religiosity categories are far more inclined than their counterparts to favor tougher laws on pornography but both groups nevertheless back stricter legislation, as seen in the accompaning table.

Survey respondents were handed a card and asked:

This card lists various proposals being discussed in this country today. Would you tell me whether you generally favor or generally oppose each of these proposals?

	CONSERVATIVE POSITIONS (Percent Favor)				LIBERAL POSITIONS	
	Tougher pornography laws %	Excluding homosexual teachers in public schools %	Requiring prayers in public schools %	Mandatory death penalty for murder %	ERA (Equal Rights Amendment) %	Abortion ban %
NATIONAL	77	64	53	56	59	29
HIGH RELIGIOSITY						
Attend church more than weekly	87	71	65	51	47	51
Evangelical beliefs	86	80	83	55	47	47
Far right religious philosophy	86	75	70	58	47	46
Religion very important in life	83	69	68	55	52	38
Very high spiritual commitment	83	76	81	53	50	45
LOW RELIGIOSITY						
Very low spiritual commitment	53	45	21	48	76	11
Very low Christian life	53	48	30	58	83	15
No religious preference	55	49	22	51	68	16
Religion not important in life	56	47	23	49	76	14

67% Say They Are Church Members

Two in every three U.S. adults say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined in the period between the mid-1940's and the late 1970's. Over the last five years, however, the percentage has levelled out.

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

RESULTS BASED ON 7 SURVEYS

The 1982 membership figure is based on an average of seven surveys conducted in selected weeks during the year. A total of 10,813 adults, 18 and older, were personally interviewed in 300 scientifically-selected localities across the nation.

This question was asked:

Do you happen to be a member of a church or synagogue?

Following is the trend:

CHURCH/SYNAGOGUE MEMBERSHIP
(% Saying they are members)

1982	67%*
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76**
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

*Low point
**High point

56% SAY RELIGION VERY IMPORTANT IN THEIR LIVES

A majority of U.S. adults (56%) say religion is "very important" in their lives, while 30% say "fairly important" and 13% "not very important."

These findings, based on an average of four surveys conducted during 1982, are virtually the same as those recorded in 1981 and 1980, indicating a remarkable stability in this trend.

The percentage of Americans who say religion is very important in their lives plunged from 75% in 1952 to 52% in 1978, but since that time has shown a gradual upturn, reaching 56% in later surveys.

Following is the question asked in each survey:

How important would you say religion is in your own life – very important, fairly important, or not very important?

Here is the trend:

HOW IMPORTANT IS RELIGION IN LIFE?

	Very %	Fairly %	Not very %	No opinion %
1982	56	30	13	1
1981	56	29	14	1
1980	55	31	13	1
1978	52	32	14	2
1965	70	22	7	1
1952	75	20	5	*

*Less than one percent.

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4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Religious Figures Prominent On 1982 'Most Admired' Lists

Religious figures are prominent on the 1982 Gallup Poll "Most Admired" lists.

Pope John Paul II, the Rev. Billy Graham, and the Rev. Jesse Jackson are among the "top 10" on the list of men living today who are most admired by the American people, while Mother Teresa of Calcutta places high among the first 10 on the list of women.

Here are the top 10 men and women in the 1982 Gallup audits:

MOST ADMIRED MEN
1982

1. Ronald Reagan
2. Pope John Paul II
3. Rev. Billy Graham
4. Jimmy Carter
5. Edward Kennedy
6. Lech Walesa
7. Menachem Begin
8. Henry Kissinger
9. Rev. Jesse Jackson
10. Gerald Ford

Receiving mention, but not in the top 10, are the following (in alphabetical order): Howard Baker, George Bush, Clint Eastwood, Barry Goldwater, Bob Hope, Walter Mondale, Paul Newman, Richard Nixon, Tip O'Neill, Burt Reynolds, and Andrew Young.

MOST ADMIRED WOMEN
1982

1. Margaret Thatcher
2. Mother Teresa
3. Nancy Reagan
4. Jane Fonda
5. Princess Diana
6. Barbara Walters
7. Queen Elizabeth II
8. Betty Ford
9. Sandra O'Connor
10. Rosalynn Carter

Receiving frequent mentions in the 1982 survey, but not included in the top 10, are (in alphabetical order): Chicago Mayor Jane Byrne, former U.S. Representative Shirley Chisholm, Indian Prime Minister Indira Gandhi, civil-rights activist Coretta King, and Jacqueline Onassis.

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PRRC emerging trends

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Catholics, Blacks, Persons Over 65, Widows Seen As Best Churchgoers

PRINCETON, N.J. -- Analysis of church attendance during 1982 by key population groups shows the following:

- White and black men attended with equal frequency, but white women attended less often than black women.
- Whites in the South and outside the South had a similar attendance record in 1982, but blacks in the South attended more often than did blacks outside the South.
- Persons with a college background – and particularly those who have completed their college education – go to church more often than do persons with less formal education.
- The rate of church attendance increases with age, with 31% of persons 18 to 24 years old attending in a typical week of 1982 compared to half (50%) of persons 65 and older.
- Midwesterners had the highest rate of attendance in 1982, Westerners the lowest.
- Catholics are better attenders than are Protestants and both groups attend religious services far more often than do Jews.
- One of the highest church attendance rates is recorded for persons who are widowed.

The following table shows the results in detail:

CHURCH/SYNAGOGUE ATTENDANCE
(Percent attending in average week of 1982)

NATIONAL	41%
Men	35
Women	45
Whites	40
Men	35
Women	43
South	38
Non-South	40

(continued on page 2)

Jesus Christ is Fifth on Teens' List of "Greatest Persons in History"

Jesus Christ is fifth on the list of persons in history most admired by U.S. teenagers today. He follows Abraham Lincoln (the top choice), George Washington, John Kennedy, and Martin Luther King, Jr.

The fact that Jesus Christ is not at the top of the list or nearer the top, is probably due in considerable measure to the fact that some survey respondents (who were not given a list) may not think of Jesus Christ in an historical context.

The following table gives the top 10 places on the list, based on responses to these questions:

What one person that you have heard or read about at any time in history do you think was the greatest person in history? And who would be your second choice?

GREATEST PERSON IN HISTORY

(First two choices of all teenagers)

1. Abraham Lincoln
2. George Washington
3. John Kennedy
4. Martin Luther King, Jr.
5. Jesus Christ
6. Albert Einstein
7. Benjamin Franklin
8. Thomas Jefferson
9. Franklin Roosevelt
10. Elvis Presley

The findings are from a recent Gallup Youth Survey, based on telephone interviews with a representative national cross-section of 506 youths, ages 13 through 18, conducted in December, 1982.

Catholics, Blacks, Persons over 65, Widows Seen as Best Churchgoers

(Continued from page 1)

Blacks	45
Men	35
Women	53
South	51
Non-South	40
College education	44
College graduate	45
College incomplete	39
High school	38
Grade school	43
Total under 30 years	32
18-24 years	31
25-29 years	34
30-49 years	39
50 and older	47
50-64 years	46
65 and older	50
East	39
Midwest	45
South	41
West	34
Republicans	46
Democrats	40
Southern	45
Northern	38
Independents	35
$15,000 income and over	38
Under $15,000 income	41
Protestants	41
Catholics	51
Jews	17
Married	43
Single	30
Widowed	52
Currently divorced/separated	29
Reside in central cities	38
Suburbs	40
Rural	43

This analysis is based on personal interviews with a total of 10,813 adults, 18 and older, conducted in seven selected weeks in scientifically selected localities across the nation. This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

TREND IN ATTENDANCE SINCE PEAK YEAR OF 1958

A comparison of the latest survey findings with those recorded for 1958 – a peak year in attendance, when 49% nationwide attended in a typical week – shows attendance to have dropped by 10 points among both men and women.

The decline in attendance among Catholics has been 23 percentage points, while among Protestants it has been only 3 points.

By age, the drop has been 17 points among persons under 30 years, 12 among those 30 to 49 years, and one among person 50 and older.

By region, the churchgoing rate is down 13 points in the East (reflecting the decline in Catholic attendance), 9 points in the Midwest, 10 points in the South and one point in the West.

Here are the comparisons in tabular form:

CHURCH/SYNAGOGUE ATTENDANCE

(Percent attending in average week)

	1958	1982
National	49%	41%
– By Sex –		
Men	45	35
Women	55	45
– By Religion –		
Catholics	74	51
Protestants	44	41
– By Age –		
Under 30 years	48	31
30-49 years	51	39
50 and older	48	47
– By Region –		
East	52	39
Midwest	54	45
South	51	41
West	35	34

(Note: The change in the figures for men and women is greater than the national change due to rounding.)

66% of Americans Describe Their Chances of Going To Heaven as 'Excellent' or 'Good'

Two Americans in every three (66%) describe their chances of going to Heaven as "excellent" or "good," while 34% say they are "only fair" or "poor."

Persons with a college background are more optimistic (77% see their chances of going to Heaven as excellent or good) than are persons with a high school background (61%) or with only a grade school education (66%). Protestants and Catholics hold closely comparable beliefs.

QUESTIONS AND DETAILED FINDINGS

Here is the question asked in the survey and the findings in tabular form:

How would you describe your own chances of going to Heaven – excellent, good, only fair, or poor?

Here are the results, based on the 71% who believe there is a Heaven:

CHANCES OF GOING TO HEAVEN

	Excellent, good %	Only fair, poor %
National	66	34
College education	77	23
High school	61	39
Grade school	66	34
Protestants	67	33
Catholics	65	35
East	64	36
Midwest	70	30
South	64	36
West	63	37

(Note: The no opinion category has been excluded from the above table.)

These findings are from a major survey on the afterlife. The full results are reported in *Adventures in Immortality* (by George Gallup Jr. and William Proctor and published by McGraw Hill in 1982).

The Committed and the Happy

The extended Gallup report, *Religion in America, 1982,* provides a great deal of information bearing on the strategy and long term development of the church. The Princeton Religion Research Center, under the leadership of George Gallup, Jr., has been seeking to identify criteria of higher spiritual commitment and the characteristics of those who have such commitment.

The highly committed are more numerous in the Midwest and South. They often live in small towns and rural areas, have modest incomes and modest educations, and are frequently manual laborers, rather than business or professional people. They are happier in their personal and family lives than most other people.

The non-white population shows higher commitment than the white. Older people are more oriented to religion than the young, and women more so than men. The widowed are the highest scoring category.

One quickly sees the placement of the Episcopal Church. With heavy membership in the Northeast and, to some extent, on the Pacific coast, with a high proportion of college graduates, professionals, and business people, we have a constituency that is in the less committed sector. In an analysis of church attendance by denominational affiliation, it is seen that Roman Catholics, Lutherans, Baptists, Methodists, and Presbyterians (in that order) are substantially ahead of us.

Looking at the picture from the other side, what do such different groups as poor people, blacks, Indians, Hispanics, farm laborers, small town folk, Southerners, or our new friends, the Lutherans, have to offer the Episcopal Church? One answer is greater personal commitment to spiritual values.

Another answer would seem to be joy. The highly committed sector of American religious life includes a high proportion of what Gallup describes as "downscale groups," those with less income, less education, and less prestigious employment. Nonetheless, the highly committed express general happiness and satisfaction in family life, relationship to others, and manner of living to a degree far above average.

These findings seriously challenge the prevalent view in our society that wealth, power, and self-indulgence are the keys to happiness and personal satisfaction.

(Reprinted from *The Living Church*)

29% Aware Of National Bible Week

A recent Gallup survey, conducted as a public service for the interdenominational Laymen's National Bible Committee, shows that three in 10 U.S. adults (29%) heard or read about National Bible Week, which took place last November 21-28.

When compared with recognition scores of similar events, the 29% awareness figure is not unimpressive.

Women, older persons, those with less than a college background, and Protestants were more likely than their counterparts to have heard or read about National Bible Week.

Of those who had heard or read about National Bible Week, one person in five said this event increased his or her reading of the Bible "a great deal" or "quite a lot." Another 27% said "not very much" while 51% said "not at all."

In the total sample, 5% said the event increased their interest in Bible reading a great deal or quite a lot – a percentage that projects to roughly eight million adult Americans.

As would be expected, church members, regular churchgoers, and persons who said religion is very important in their lives were more likely to feel the event increased their interest in reading the Bible.

MESSAGE REACHES THE UNCHURCHED

Of particular significance, as many as 9% of non-church members and 12% of non-regular churchgoers, among the aware group, said the designated week gave them added incentive to read the Bible.

Sponsors of National Bible Week said their objective was to urge individuals to read and utilize the Bible more in their daily experience, as well as to share the Scriptures with the less privileged members of society. The theme was "The Bible. Read it for yourself."

Last November's commemoration of National Bible Week marked the 200th anniversary of the Bible's first printing in America.

QUESTIONS POSED IN CURRENT SURVEY

Following are the questions asked in the survey (conducted immediately following National Bible Week) and the key findings:

Did you hear or read about National Bible Week that took place between November 21 and 28?

Those who had heard or read about the Week (29% of the total sample) were then asked:

To what extent, if at all, did National Bible Week increase your interest in reading the Bible – a great deal, quite a lot, not very much, or not at all?

The results, based on those who had heard or read about National Bible Week:

INCREASE INTEREST IN READING BIBLE?

	Great deal	Quite a lot	Not very much	Not at all	No opinion
	%	%	%	%	%
NATIONAL	8	12	27	51	2
Men	7	5	27	59	2
Women	9	17	27	46	1
Total under 30	7	11	21	59	2
18-24 years	7	9	23	59	2
25-29 years	6	14	18	59	3
30-49 years	4	10	28	57	1
Total 50 & older	11	14	30	43	2
50-64 years	3	14	27	54	2
65 & older	20	14	33	31	2
College education	3	8	27	59	3
High school	5	13	29	52	1
Grade school	29	19	21	30	1
Protestant	10	16	25	48	1
Catholic	3	4	35	55	3
Church member	9	13	29	47	2
Non-member	2	7	22	68	1
Attended church in last 7 days	12	15	29	41	3
Did not	4	8	25	62	1
Religion very important in life	11	16	30	41	2
Fairly important	*	5	25	69	1
Not very important	*	*	9	91	*

*Less than one percent

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '82*

1. *Religion in America, 1982* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

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3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

6 In 10 Say Religion Has Answers

Six out of 10 Americans believe religion can answer all or most of today's problems while only one person in seven clearly doubts the relevance of religion in the modern world.

In the latest Gallup Poll, 60% of the public say that religion can provide answers for contemporary problems, 22% feel it is "largely old-fashioned and out of date," and 18% do not express an opinion. The ratio of "believers" to "non-believers," therefore, is almost 3-to-1.

The proportion of adults who believe religion can answer today's problems has declined by five percentage points since the previous (1981) survey, perhaps reflecting in part the growing concern over the possibility of a nuclear war.

When this question was first asked, in 1957, 81% of the public expressed faith in religion's ability to provide answers for contemporary problems while merely 7% felt it was out of date. The proportion of believers dropped sharply in a 1974 survey, to 62%, levelled out to 65% in 1981, and subsequently declined to the current 60%.

In each of the four Gallup surveys in which this question has been asked, women, persons with a high-school education or less, and residents of the Midwest and South have been most apt to believe in religion's relevance.

RELATIONSHIP TO HAPPINESS

Analysis of the survey findings reveals that persons who feel religion can answer today's problems are more apt to be happy than are persons who believe religion is outmoded.

Following is the question asked to determine the public's views on the relevance of religion to modern problems:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

Here is a comparison of the latest findings with those recorded in the earlier surveys:

CAN RELIGION ANSWER PROBLEMS?

	Can answer %	Out of date %	No opinion %
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

The following table compares the percentages in various population groups who currently believe religion can answer today's problems with the percentages who held this opinion in 1957, 1974 and 1981:

CAN RELIGION ANSWER PROBLEMS?

(Percent responding affirmatively)

	1957 %	1974 %	1981 %	1982 %
NATIONAL	81	62	65	60
Under 30 years	84	55	58	58
30-49 years	80	64	60	58
50 and older	79	66	73	63
Protestants	83	70	72	71
Catholics	83	58	64	53
College education	78	52	57	53
High school	83	63	67	63
Grade school	79	73	73	63
Men	75	54	58	53
Women	86	70	71	66

This question was asked in the latest survey to determine happiness:

Generally speaking, how happy would you say you are: very happy, fairly happy, or not too happy?

The following table shows the relationship between happiness and views on the relevance of religion:

HAPPINESS AND RELIGION'S RELEVANCE

	Religion can answer problems %	Religion out of date %
Very happy	55	42
Fairly happy	40	49
Not too happy	5	9
	100	100

The latest findings are based on in-person interviews with 1,509 adults, 18 and older, interviewed in more than 300 scientifically selected localities across the nation during the period December 10-13.

For results based on the full sample, one can say with 95% confidence that the error attributable to sampling and other random effects could be three percentage points in either direction. The error margin for figures based on subgroups would be larger.

Support Grows For Women Priests

More Catholics oppose than favor the ordination of women as priests, but opposition has steadily declined since 1974.

In the latest Gallup survey, a total of 50% of Catholics express either strong or mild opposition, while 44% express either strong or mild support for the ordination of women. Six percent do not express an opinion.

In 1974, 65% were opposed, 29% in favor, and 6% were in the no opinion category.

MEN MORE LIKELY THAN WOMEN TO FAVOR CHANGE

Interestingly, Catholic men are more likely than Catholic women to favor the ordination of women to the priesthood – 50% compared with 39%.

Also more inclined to favor the ordination of women are younger Catholics, the college-educated, and those in higher income brackets.

The current survey is the latest of four (others were done in 1974, 1977, and 1979) commissioned by the Quixote Center and Priests for Equality, and sponsored by a broad-based coalition of 95 Catholic groups and individuals. The 1982, 1979, and 1977 surveys were conducted by the Gallup Organization, Inc. while the 1974 survey was conducted by the National Opinion Research Center.

In each survey, respondents were asked the extent of their agreement or disagreement with the statement:

It would be a good thing if women were allowed to be ordained as priests.

Here are the findings:

ORDINATION OF WOMEN PRIESTS
(Views of Catholics)

	NORC	GALLUP SURVEYS		
	1974	1977	1979	1982
	%	%	%	%
Agree Strongly	11	15	16	20
Somewhat	18	21	24	24
TOTAL	29	36	40	44
Disagree Somewhat	18	14	17	16
Strongly	47	43	36	34
TOTAL	65	57	53	50
No Opinion	6	7	7	6
	100	100	100	100

The latest results are based on the responses of 1,323 persons who identified themselves as Roman Catholics, out of a total of 4,592 adults, 18 and older, interviewed in person, in their homes, in more than 300 scientifically selected localities across the nation during the periods May 14-17, June 11-14, and June 25-28, 1982.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Latest Religious Preference Figures: Protestants-57%, Catholics-29%, Jews-2%

Approximately nine in 10 in the latest surveys state a specific religious preference, with 57% saying they are Protestants, 29% Catholics, 2% Jews, and 1% Eastern Orthodox. The remainder state a preference for another church or religion (3%), while 8% claim no religious preference.

Since 1947 the proportion of Catholics in the population grew dramatically (from 20% in 1947 to the level of 28 or 29% in recent years), while Protestants declined from 69% in 1947 to 57% today. The proportion of Jews fell from 5% in 1947 to 2% in the 70's and 80's. In the case of each of these shifts, the most pronounced changes occurred during the 1947 – 1972 period.

Here is the question asked to determine religious affiliation or preference and the trend:

What is your religious preference – Protestant, Roman Catholic, Jewish or an Orthodox church such as the Greek or Russian Orthodox Church?

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body, yet they do claim a religious identity of some kind.

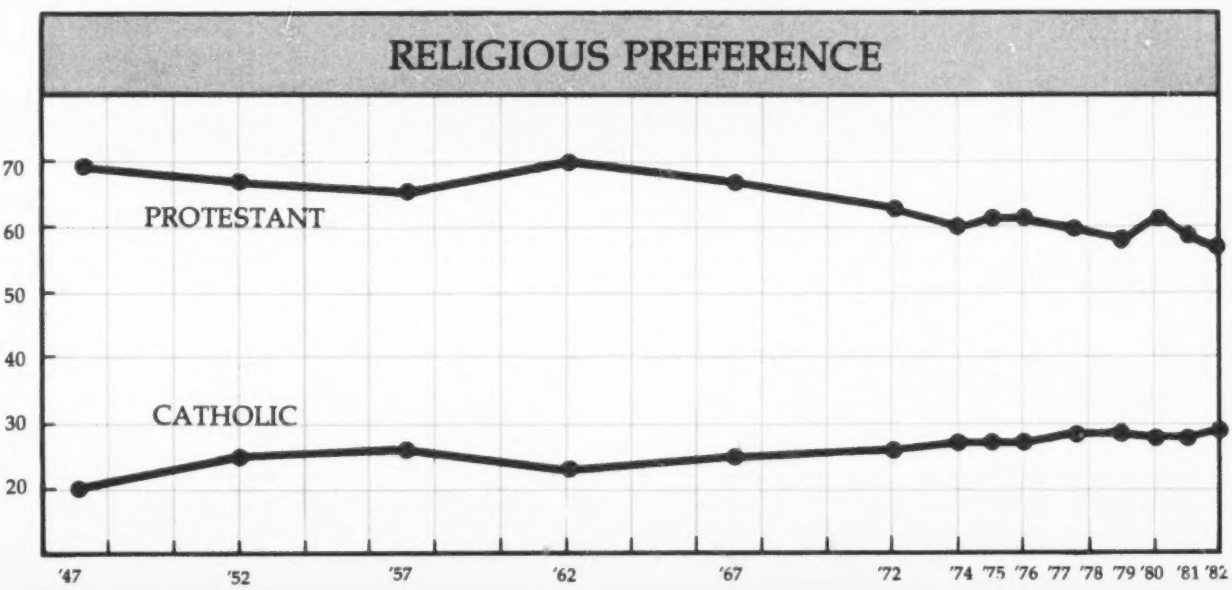
TREND IN RELIGIOUS PREFERENCE

– Yearly –

	Protestant	Catholic	Jewish	Eastern Orthodox	Other	None
	%	%	%	%	%	%
1982	57	29	2	1	3	8
1981	59	28	2	1	3	7
1980	61	28	2	1	1	7
1979	59	29	2	*	2	8
1977-78 ..	60	29	2	*	1	8
1976	61	27	2	*	4	6
1975	61	27	2	*	4	6
1974	60	27	2	*	5	6
– By 5-year periods –						
1972	63	26	2	*	4	5
1967	67	25	3	*	3	2
1962	70	23	3	*	2	2
1957	66	26	3	*	1	3
1952	67	25	4	*	1	2
1947	69	20	5	*	1	6

*Less than one percent.

(Note: Results for some years do not add to 100 percent because of rounding.)



Protestant Church Preferences Today

The highest proportion of Protestants in the U.S. give their religious preference as Southern Baptist, followed by those who say they are affiliated with the United Methodist Church.

In terms of the overall broad groupings of Protestant churches, Baptists are first (19% name a Baptist church as their religious preference), followed by Methodists (10%), Lutherans (6%), Presbyterians (4%), Episcopalians (2%), United Church of Christ (2%), and the Christian Church (Disciples of Christ) (2%).

Although religious preference for each of five major Protestant groupings has remained stable over the last five years, the current figures are lower than those recorded prior to 1978, as seen in the accompanying table. For example, the proportion of adults who consider themselves Presbyterians is down by one-third from the earlier measurements, while a similar fall-off has occurred among Episcopalians.

In assessing these findings, it is important to bear in mind that the percentages indicate *preference* for a particular denomination and not *membership* in this church. To determine denominational preference, all survey respondents who indicated their religious preference as Protestant were handed a card listing the major denominations and asked to indicate their preference from this list.

The following table shows the latest results based on in-person interviews with 27,545 adults in 1982:

PROTESTANT AND OTHER CHURCH PREFERENCE
(Based on 17 National Surveys in 1982)

BAPTIST CHURCHES	19%
Southern Baptist Convention	9%
American Baptist Churches	2
The National Baptist Convention of America	*
The National Baptist Convention of U.S.A., Inc.	*
Other Baptist	3
Baptist, don't know which denomination	4
METHODIST CHURCHES	10%
United Methodist Church	7%
A.M.E. Zion Church	*
A.M.E. Church	*
Other Methodist	1
Methodist, don't know which denomination	1
LUTHERAN CHURCHES	6%
American Lutheran Church	2%
Lutheran Church in America	1
Missouri Synod Lutheran	2
Other Lutheran	1
Lutheran, don't know which denomination	*
PRESBYTERIAN CHURCHES	4%
Presbyterian Church in the U.S.	1%
United Presbyterian Church in the U.S.A.	2
Other Presbyterian	*
Presbyterian, don't know which denomination	1
EPISCOPAL CHURCHES	2%
UNITED CHURCH OF CHRIST, (or CONGREGATIONALIST or EVANGELICAL AND REFORMED)	2%
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)	2
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS	1
Other Protestant	4
Protestant unspecified	7
Other religion	*
TOTAL PROTESTANT:	57%

*Less than one percent

NOTE: In reading the tables, it should be remembered that the respondents themselves designated their denominations. Therefore, Southern Baptists may be confused with Baptists who live in the South but do not belong to the Southern Baptist Convention. Presbyterians, likewise, may confuse the Presbyterian Church in the U.S. with the larger United Presbyterian Church in the U.S.A. And it is probable that some in the South and West who belong to the Church of Christ identified themselves with the *United* Church of Christ.

TREND IN PROTESTANT CHURCH PREFERENCES

	Baptists %	Methodists %	Lutherans %	Presbyterians %	Episcopalians %
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	6	3
1969	20	14	7	6	3
1967	21	14	7	6	3

One In Five Adults Is An Evangelical

Although the influence of evangelicals in U.S. society is being felt in new ways, the actual proportion of adults who can be classified as evangelicals, according to one definition, has shown little change over the last five years.

In the latest survey, a total of 20% of adults are found to be evangelicals, statistically the same proportion recorded in surveys conducted in 1981, 1980 and 1976.

DEFINITION OF EVANGELICALS

Evangelicals in each survey were defined as those with three basic characteristics: (1) they describe themselves as "born-again Christians" or say they have had a "born-again" experience; (2) they have encouraged other people to believe in Jesus Christ; and (3) they believe in a literal interpretation of the Bible. (This is a fairly rigorous definition because some evangelicals do not hold to a literal *interpretation* of the Bible, although they accept the absolute *authority* of the Bible.)

The current percentage (20%) projects to approximately 33 million adults.

QUESTIONS AND NATIONAL RESULTS

Following are the questions asked in each survey and the national results:

Would you say that you have been born again or have had a born-again experience – that is, a turning point in your life when you committed yourself to Jesus Christ?

PERCENT SAYING 'BORN AGAIN'

1983	38%
1981	35
1980	38
1976	34

Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior?

ENCOURAGED SOMEONE TO ACCEPT JESUS CHRIST

1983	50%
1981	53
1980	44
1976	47

Which of these statements comes closest to describing your feelings about the Bible? (Respondents were shown a card with the following statements:)

* The Bible is the actual word of God and is to be taken literally, word for word.
* The Bible is the inspired word of God but not everything in it should be taken literally, word for word.
* The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.

HOLD LITERAL VIEW OF BIBLE

1983	39%
1981	37
1980	39
1976	38

The following table shows the trend in the percentage meeting all three criteria:

'EVANGELICALS'
(Percent Meeting All 3 Criteria)

1983	20%
1981	17
1980	19
1976	18

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One Teen In Eight Reads Family Bible

A Gallup Youth Survey reveals that only about one teen-ager in eight (12%) reads the Bible daily, and 30% never open the book or can't remember when they last did so.

Nearly one-fourth of teens (24%) read the Bible less often than daily but at least once a week, but this figure should be viewed with caution, because it may well include those boys and girls who read the Bible during the course of church or synagogue services.

The figure of 12% of teens who read the Bible daily compares with about half (52%) of youngsters who read a newspaper every day.

The poll shows the "Bible Belt" remains very much a part of U.S. geography. Teens from the South read the Bible substantially more often than do their counterparts in other regions of the nation. Eastern teens are the least frequent readers, with only 7% claiming to read daily, and fully 40% saying they never open the Bible.

The poll found that Protestants read the Bible with greater frequency than do Catholics. While 24% of the Protestant teens said they never read the Bible, 37% of the teen Catholics said the same.

While boys and girls read the Bible with just about the same frequency, younger teens of both sexes (13- to 15-year-olds) were far more frequent Bible readers than were their older (16- to 18-year-old) siblings. And in another interesting survey result, black teen-agers were found to read the Bible with significantly greater frequency than were whites.

Teen-agers whose academic standing is above average were found to read the Bible more frequently than their average or below average counterparts. However, the occupational background of teens' parents was not found to play an important role in the frequency of Bible readership.

Teens who attend church weekly were found to be far more likely than non-regular churchgoers to read the Bible, although one in six infrequent churchgoers nonetheless reads the Bible at least once a week. And even among these non-regular churchgoers, more than half (57%) read the Bible at least once in a while.

Details of the survey, based on telephone interviews in 1982 with a representative national cross section of 1,010 teen-agers, ages 13 to 18, are shown in the table.

FREQUENCY OF BIBLE READING

	Daily or more %	At least weekly %	At least monthly %	Less than monthly %	Never, not sure %
NATIONAL	12	24	13	21	30
Boys	13	26	12	20	29
Girls	12	23	13	22	30
Both sexes:					
13 to 15 years old	14	28	13	18	27
16 to 18 years old	11	20	12	24	33
Whites	12	23	12	22	31
Blacks	14	29	16	19	22
Academic standing:					
Above average	13	27	11	21	28
Average or below	11	22	14	22	31
Protestants	16	30	12	18	24
Catholics	6	19	13	25	37
White-collar background	12	25	11	19	33
Blue-collar background	16	22	13	24	25
Parents' education:					
Some college or beyond	13	27	10	20	30
No college	13	22	13	21	31
East	7	18	13	22	40
Midwest	12	22	14	22	30
South	17	31	12	20	20
West	15	24	9	22	31
Regular church attenders	20	36	14	14	16
Non-regular attenders:	5	12	12	28	43

Church Membership Highest In South

PRINCETON, N.J. – Analysis of church membership in 1982 by region and key population groups shows membership to be highest in the South (73% of adults say they are members of a church) and lowest in the far West (56%).

Here are other highlights from this analysis:

* An equal proportion of white men and black men are members, but the percentage of white women who are members falls below the proportion recorded for black women.
* The level of church membership is highest among persons with only a grade school background (72%), followed by those with a college background (70%), followed by persons whose formal education ended with high school (65%).
* The level of church membership increases with age, with 60% of persons 18 to 24 years old saying they belong to a church compared to 77% among persons 65 and older.
* A higher percentage of Catholics are members (79%) than Protestants (72%). A total of 49% of Jews say they are members of a synagogue.
* Among major Protestant denominations, Southern Baptists have the highest percentage of members: 80% of persons who give their religious preference as Southern Baptist say they belong to a church. Next are Lutherans (77%), followed by Presbyterians (76%), Episcopalians (72%), and Methodists (72%).
* One of the highest levels of church or synagogue membership is found among persons who are widowed.

Nationally, two in every three U.S. adults (67%) say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined steadily but not dramatically between the mid and late 1940's and the late 1970's. In the last few years, however, the trend has tended to level out.

It is important to bear in mind that the membership figures reported here are *self-classifications,* representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

The 1982 membership figure is based on an average of seven surveys conducted in selected weeks during the year. A total of 10,813 adults, 18 and older were personally interviewed in 300 scientifically-selected localities across the nation.

This question was asked:

Do you happen to be a member of a church or synagogue?

The following table shows the results in detail:

CHURCH/SYNAGOGUE MEMBERSHIP

NATIONAL	67%
Men	63
Women	72
Whites	67
Men	63
Women	71
South	71
Non-South	66
Blacks	70
Men	63
Women	80
South	83
Non-South	63
College education	70
College graduate	70
College incomplete	67
High school	65
Grade school	72
Total under 30 years	60
18-24 years	60
25-29 years	60
30-49 years	66
50 and older	74
50-64 years	72
65 and older	77
East	67
Midwest	70
South	73
West	56
Republicans	73
Democrats	70
Southern	78
Northern	67
Independents	60
$15,000 income and over	68
Under $15,000 income	67
Protestants	72
Catholics	79
Jews	49
Married	70
Single	57
Widowed	78
Currently divorced/separated	60
Reside in central cities	64
Suburbs	66
Rural	72

Reagan, The Pope Are 'Most Admired'

For the second year in a row, President Ronald Reagan tops the list of men most admired by the nation's youth, according to the latest Gallup Youth Survey.

Second on the list is Pope John Paul II, who has appeared among the most admired men for the past five years.

Following are tables based on the total sample and by young men and women:

MOST ADMIRED MAN

1. Ronald Reagan
2. Pope John Paul II
3. Jimmy Carter
4. Prince Charles
*5. Barney Clark
6. Edward Kennedy
7. Burt Reynolds
8. Menachem Begin
9. Jerry Lewis
10. "Sugar Ray" Leonard

(Choices of young men)

1. Ronald Reagan
2. Pope John Paul II
*3. Barney Clark } tie
Burt Reynolds
5. Jimmy Carter } tie
"Sugar Ray" Leonard
7. Edward Kennedy } tie
Menachem Begin
9. Ozzy Osbourne
10. Jerry Lewis

Here are the choices of young women:

(Choices of young women)

1. Ronald Reagan
2. Pope John Paul II
3. Prince Charles
4. Jimmy Carter
5. Edward Kennedy
*6. Barney Clark
7. Jerry Lewis
8. Menachem Begin } tie
George Bush
10. Burt Reynolds } tie
James Brady
Jesse Jackson

*Since deceased

The survey respondents in these studies were asked to give their choices without being given a list of names. Popularity is determined by combining the first and second choices obtained from the following questions:

What man that you have heard or read about, and is alive today in any part of the world, do you admire the most, not including any of your relatives or friends? Who is your second choice?

The results are based on telephone interviews with a representative national cross section of 506 young men and women, ages 13 through 18, conducted in December 1982.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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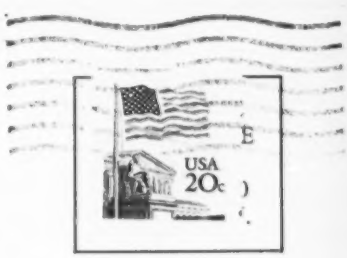

Ms. Jeanne Long
Cong. Info. Serv.
4520 East-West Hwy.
Bethesda, MD 20814

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PRRC emerging trends

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How Do Americans View Jesus Christ?

PRINCETON, N.J. – American adults overwhelmingly (91%) believe that Jesus Christ lived on earth, 82% consider themselves Christians and 61% report that his moral and ethical teachings have affected their lives, according to a new Gallup Poll.

But significantly fewer believe in Jesus's divinity or his physical resurrection or say that they themselves are making considerable efforts to follow his example. And their knowledge of basic Biblical facts is "shockingly low," the Gallup study's evaluation reported.

The survey was undertaken on behalf of Dr. Robert H. Schuller, Senior Pastor of the Crystal Cathedral of Garden Grove, California.

For the poll a total of 1,509 adults, 18 and older, were personally interviewed in scientifically selected localities across the nation.

The two-volume results are excerpted in the current issue of POSSIBILITIES, the new magazine of the Robert Schuller Ministries.

DR. SCHULLER: 'ENCOURAGED AND DISMAYED' BY RESULTS

"Overall," Dr. Schuller said, "I'm both encouraged and dismayed by the results. I'm encouraged by the breadth of belief in the quintessential Jesus – the kind, compassionate and forgiving Christ. I'm dismayed by the depth – or lack of it – of knowledge of his life on earth and by what seems to me to be inadequate commitment, even among believers, to living according to his teachings.

"Basically, we sought data and ideas that would help us serve our congregations better," Dr. Schuller continued. "For many years I have felt that institutionalized religion has failed Christians in many ways. It's time for clergy and concerned laymen to take a new look at the real spiritual and educational needs of the Christian community. I've often called it a 'New Reformation' and I pray that Christian leaders will study the poll's results with care and come up with more effective ways to serve Jesus and their congregations."

On the positive side, Dr. Schuller noted that the religiously committed reported being happier and more contented with life, that their relationship with Jesus Christ had increased their sense of self-worth, and that they were more likely to be involved in charitable activities.

"On the negative side," he observed, "only 42% knew that Jesus delivered the Sermon on the Mount and only 46% could name all four gospels of the New Testament.

"Equally revealing were the responses to the question, 'For someone to truly know God, which of the following, if any, is absolutely necessary?'

" 'Membership in a church' ranked eighth among nine options," Dr. Schuller noted, "trailing behind 'belief in Jesus Christ as Savior' (60%), 'a desire to do God's will' (56%), 'prayer' (55%), 'the Holy Spirit working in one's heart' (45%), 'holding the Bible to be God's truth' (34%), 'Baptism' (30%), 'an experience of being "born again" in Jesus Christ' (27%), and was about even with 'regular Holy Communion' (20%).

CHRIST'S TEACHINGS HAVE LESS IMPACT ON YOUTH

"Distressing too, was the finding that younger Americans, those in the 18 to 24-year-old group, reported Christ's teachings had significantly less impact on their lives."

In his evaluation of the poll's results, George Gallup Jr., President of The Gallup Poll of Princeton, N.J., noted that "exploring the core of Americans' faith is vital because the religious dynamic often has more to do with how we think and act than with such basic demographic determinants as age, sex and level of education.

"Our beliefs about Jesus Christ, and our religious beliefs in general, say a great deal about our perceptions and actions in society."

JESUS PERSONIFIES 'SELFLESS LOVE'

Jesus is overwhelmingly viewed in positive terms by all major groups, Mr. Gallup said. For many he personifies selfless love and his compelling qualities include forgiveness, kindness and compassion.

"The survey also suggests that most Americans appear to have a sense of the cost of discipleship," he added. Only 10% felt they came "very close" to following Jesus's example, but 47% said a lukewarm "fairly close."

"It is widely agreed that a faith unlived is really no faith at all," Mr. Gallup said. Levels of religious involvement and spiritual commitment appear to be closely related to the extent to which people are

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JESUS CHRIST, *continued from page 1*

involved in person-to-person charitable activity, such as donating time to helping someone who is sick or in need, or being involved in volunteer work at a church, such as teaching or committee work.

Among the public at large Christ's divinity is also questioned. Fewer than one-half feel that he was, in fact, God. And even among the spiritually committed, only sightly more than 50% believe Jesus was God, Mr. Gallup noted.

But, interestingly, three in 10 of those who do not believe in the divinity of Christ would, nevertheless, like to hold that view, Mr. Gallup said.

In reviewing the poll's results, Dr. Schuller said, "It fulfilled its prime purpose. It gives us new insights and data on how people view their relationship to Jesus and perhaps what we can do to enhance it."

(Note: This report was originally sent from Garden Grove, California for release April 3.)

INTERESTING PATTERNS SEEN IN RELIGIOUS PREFERENCE

Interesting patterns emerge from an analysis of religious preference among the adult population as a whole when compared to the choices of younger adults (18-24 years), teenagers, and college students:

The proportion of Catholics among the 18 to 24 year old group (33%) and among teenagers (38%) is higher than the proportion among older adults (25 and older). This suggests that the long uptrend in the proportion of the populace giving their religious preference as Catholic may continue in the immediate years ahead.

This is the question to determine religious preference:

What is your religious preference – Protestant, Roman Catholic, Jewish or an Orthodox church such as the Greek or Russian Orthodox Church?

The table at the bottom of the page shows the religious preference of all adults, 18 and older, compared to the various age groupings:

The table immediately below shows the change between 1947 and 1982 in the proportions claiming a preference for each of the three major religious groups:

CHANGE IN RELIGIOUS PREFERENCE

	1947 %	1982 %	Point change	Proportional change %
Catholics	20	29	+9	+45
Protestants	69	57	-12	-17
Jews	5	2	-3	-60

5% Of College Students Give Preference As Jewish

The proportion of persons who give their religious preference as Jewish is twice as high among college students (5%) as among the U.S. adult population as a whole. The following table shows the latest religious preference of college students:

RELIGIOUS PREFERENCE OF COLLEGE STUDENTS

Protestants	47%
Catholics	32
Jews	5
Eastern Orthodox	1
Other	6
None	9
	100%

RELIGIOUS PREFERENCE IN THE UNITED STATES, 1982

	Protestant %	Catholic %	Jewish %	Eastern Orthodox %	Other %	No religious preference %
NATIONAL	57	29	2	1	3	8
AGE						
Teens (13-18 years)	50	38	3	*	3	6
18-24 years	48	33	2	*	3	14
25-29 years	50	29	2	1	5	13
30-49 years	56	29	2	1	3	9
50-64 years	62	28	2	1	2	5
65 & over	67	24	2	*	2	5

*Less than 1%

One of a Series on Denominations

Focus On Episcopalians Today

What place do Episcopalians occupy in U.S. society today, two centuries after the founding of the Protestant Episcopal Church in America? What do Episcopalians think of themselves?

Answers to these questions were sought in a recent national survey of U.S. adults of all faiths, conducted in November for the Prayer Book Society.

The findings should be examined in terms of the denominational setting in America: There are more than 200 major religions and denominations, representing a wide range of religious belief and practices in the U.S. today. Denominational loyalty appears to be declining, with Gallup surveys showing that about half of all U.S. adults were raised in a religion or denomination other than their present one.

LITTLE SURVEY EVIDENCE OF DENOMINATIONAL RIVALRY

The survey showed each of eight religions and denominations tested to be regarded in an overall favorable light. These findings suggest that the bitter denominational rivalry of earlier years has largely faded from the American scene.

Americans, the survey revealed, tend to have only a vague notion of the differences between the denominations and, in fact, are often not even clear about the distinctiveness of their own denomination. Between one-fourth and one-third of the total sample are unable to give an evaluation of the religions and denominations tested.

Only about 2% of the total adult population in the U.S. give their religious preference as Episcopal – a projected three million adults. Yet despite their relatively small numbers, persons who align themselves with the Episcopal Church tend to have a high profile among Americans. The proportion who are able to offer an evaluation of Episcopalians is virtually as high as the proportion able to evaluate the other, larger, religious groups tested in the survey.

As indicated, Episcopalians are regarded in an overall favorable light by the total sample, as are the other religions and denominations surveyed. It is important to note that Episcopalians improve their ranking among the other religions and denominations tested when the views of the aware group only are considered.

Episcopalians generally fare well in terms of public perceptions of them as "sincere in their beliefs," "loyal to their denomination," and "devout." On the other hand, significant proportions have negative perceptions, with 28% feeling Episcopalians "place too great importance on tradition" and 21% saying the term "snobbish" applies to this group.

One of the most interesting perceptions is that Episcopalians are "more like Roman Catholics than Protestants," with 43% maintaining that this description is applicable.

Examining the profile of Episcopalians in greater detail, we note that one-third of U.S. adults are unable to offer an evaluation of Episcopalians on a 10-point attitude scale called the Stapel Scalometer. This scale measures degree of liking or disliking.

While the 34% who are unable to rate Episcopalians is slightly higher than the proportions unable to rate seven other major denominations and religious groups, one can nevertheless conclude, as indicated earlier, that this proportion compares favorably with the other percentages in view of the small proportion of adults who give their religious preference as Episcopal (2% of the adult population).

A solid majority of Americans (57%) hold favorable views of Episcopalians, compared to only 9% who hold unfavorable views.

One-fourth of U.S. adults (24%) have a "highly favorable" opinion of Episcopalians (choosing the top two positions on the scale). An examination of the findings in detail shows these positive views cutting across all socioeconomic groups.

At the other extreme, only 2% of all persons interviewed give Episcopalians a highly unfavorable rating on the scale.

Most inclined to give Episcopalians a highly favorable rating are men, younger adults, Midwesterners, upscale groups, and persons who tend to be uncommitted religiously.

RATINGS SIMILAR FOR ALL GROUPS TESTED

When the views of the total sample on the eight denominations or religious groupings are examined in terms of highly favorable or unfavorable views, little difference is noted in the ratings, as seen below:

RATINGS OF DENOMINATIONS

	Highly favorable %	Highly unfavorable %	No opinion %
Presbyterians	26	2	28
Lutherans	25	1	29
Episcopalians	24	2	34
Jews	24	4	26
Methodists	23	2	24
Southern Baptists	23	4	26
Catholics	20	4	20
Protestants	20	1	22

continued on page 4

In the aftermath of the far-reaching changes that came about in organized religion in the period between the early 1960's and the mid-1970's, Americans of all faiths appear now to want to hold the line against further changes. The weight of opinion among Americans as a whole – as well as among each of the religions and denominations tested – is that there have been about the right number of changes in their denominations or too many. Only a small minority said too few.

A total of 23% say there have been too many changes in recent years in their denominations in the U.S., while about an equal proportion (21%) say too few. A total of 38% are satisfied with the status quo and feel the number of changes have been about right.

Little difference in opinion is found on the basis of the race or sex of survey respondents, nor are marked differences found on the basis of region of the nation.

Young adults (18-29) are somewhat more inclined than are older persons to say there have not been enough changes in their denomination.

Catholics are slightly more inclined than are Protestants to say there have been too many changes, but the prevailing opinion among all religions and denominations tested is that the number of changes have been about right.

Following are the question and highlights of the findings:

Do you think there have been too many changes in recent years in your denomination in the U.S., or not enough changes?

DENOMINATION CHANGES

	Too many %	Not enough %	About right %	No opinion %
NATIONAL	23	21	38	18
RELIGIOUS AFFILIATION				
Catholics	31	23	37	9
Protestants				
Southern Baptists	27	22	39	12
Other Baptists	25	22	31	22
Lutherans	28	27	35	10
Methodists	21	22	45	12
None	8	13	18	61
CHURCH MEMBERSHIP				
Church members	27	20	44	9
Non-members	17	21	25	37
AGE				
18-29 years	17	31	33	19
30-49 years	23	22	35	20
50-64 years	31	16	39	14
65 and older	26	8	50	16

56% PREFER TRADITIONAL APPROACH TO SERVICES

A majority of Americans (56%) express a preference for a traditional approach to religious services, while 32% say they prefer a modern approach.

Most likely to favor a traditional approach are women, older adults, persons who live in the South or Midwest, the religiously oriented, and Southern Baptists.

The following question was asked of survey respondents:

What is your personal preference in terms of religious services – do you lean more in favor of a traditional approach or more in favor of a modern approach?

PREFERENCE IN SERVICES

	Traditional approach %	Modern approach %	No opinion %
NATIONAL	56	32	12
RELIGIOUS AFFILIATION			
Catholics	55	39	6
Protestants			
Southern Baptists	73	22	5
Other Baptists	58	26	16
Lutherans	60	35	5
Methodists	65	30	5
None	28	31	41
CHURCH MEMBERSHIP			
Church members	63	31	6
Non-members	44	34	22
AGE			
18-29 years	43	43	14
30-49 years	59	29	12
50-64 years	67	27	6
65 and older	64	22	14

As might be expected, those who prefer a traditional approach are twice as likely as those who prefer a modern approach to say there have been too many changes in their denomination, as seen in the following table:

	Too many changes %	Not enough %	About right %	No opinion %
Traditional	32	17	38	13
Modern	15	33	40	12

(The information reported here was gathered in a study conducted for the PRAYER BOOK SOCIETY by The Gallup Organization in November 1982.)

Only Half Of U.S. Church Members Attend Church In Average Week

Only about half of church members (55%) attend church in an average week, offering evidence that, for many, participation in religious services has become a matter of taste rather than duty.

Further evidence suggesting that regular church attendance is not regarded as an integral part of church membership is seen in the fact that eight in 10 people (and seven in 10 among churched adults) feel that a person can be a good Christian (or Jew) if he or she does not attend church (or synagogue).

CATHOLICS BETTER ATTENDERS THAN PROTESTANTS OR JEWS

Six in 10 Catholics (60%) who say they are church members attend church one or more times in an average week, compared to 53% of Protestant church members and 31% among Jews who say they are members of a synagogue.

This analysis is based on in-person interviews with 10,813 adults, 18 and older, conducted in seven selected weeks in scientifically selected localities across the nation. This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

The following table compares churchgoing among the total adult population (including both church members and non-members) with church attendance among members only (68% of the total sample say they are members of a church or synagogue):

CHURCH/SYNAGOGUE ATTENDANCE
(Percent attending in average week of 1982)

	Total sample	Church members
	%	%
NATIONAL	41	55
Men	35	51
Women	45	58
Whites	40	55
Men	35	51
Women	43	57
South	38	50
Non-South	40	56
Blacks	45	58
Men	35	51
Women	53	61
South	51	58
Non-South	40	55
College educated	44	58
College graduate	45	60
College incomplete	39	54
High school	38	53
Grade school	43	55
Total under 30 years	32	46
18-24 years	31	45
25-29 years	34	49
30-49 years	39	55
50 and older	47	60
50-64 years	46	59
65 and older	50	62
East	39	54
Midwest	45	59
South	41	52
West	34	55
Republicans	46	58
Democrats	40	54
Southern	45	55
Northern	38	54
Independents	35	52
$15,000 income and over	38	56
Under $15,000 income	41	53
Protestants	41	53
Catholics	51	60
Jews	17	31
Married	43	58
Single	30	45
Widowed	52	63
Currently divorced/separated	29	42
Reside in central cities	38	54
Suburbs	40	56
Rural	43	55

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '82.*

1. *Religion in America, 1982* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

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4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Only 4 In 10 Adults Know Who Delivered Sermon On The Mount

Although eight in 10 Americans consider themselves to be Christians, only half this proportion know that according to the Bible, Jesus Christ delivered the Sermon on the Mount, as determined by a recent survey conducted for Dr. Robert H. Schuller.

In addition, only 46% of U.S. adults are able to name all four Gospels of the New Testament. The survey also shows that a total of 70% know that, according to the Bible, Jesus Christ was born in Bethlehem.

Knowledge of basic Biblical facts is poor, even among religiously involved persons and college graduates, as seen in the following table:

KNOW WHO DELIVERED SERMON ON THE MOUNT

National	42%
College Graduates	59
Church Members	47

CAN NAME ALL FOUR GOSPELS

National	46%
College Graduates	61
Church Members	55

KNOW WHERE JESUS WAS BORN

National	70%
College Graduates	77
Church Members	75

While the level of knowledge is currently low, a slight improvement has been registered since a 1954 survey on each of these questions, as seen in the following table:

KNOW WHO DELIVERED SERMON ON THE MOUNT

1982	42%
1954	34

CAN NAME ALL FOUR GOSPELS

1982	46%
1954	35

KNOW WHERE JESUS WAS BORN

1982	70%
1954	64%

Further evidence of the widespread lack of basic Biblical knowledge in the U.S. is seen from a Gallup Youth Survey.

This survey shows that 65% of teenagers are unable to name all four Gospels of the New Testament, 35% do not know the number of disciples of Jesus, while as many as 29% do not know what Easter commemorates for Christians.

Only 43% answered all three questions correctly. One teenager in five, 19%, was unable to come up with the right answer to *any* of the quiz questions.

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